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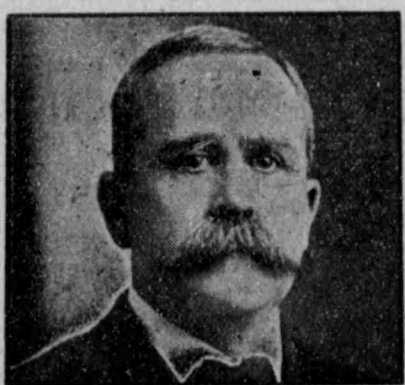
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RELIGION

And Typesetting Seem to Walk Hand in Hand in This Country.

The Inventor of Movable Type Was Monk and Printers Churchmen.

Printers' Masses in the Large Cities Are Being Very Well Attended.

OTHER UPLIFTS OF THE I. T. U.

Union printers are not only the most intelligent craftsmen engaged in the mechanical arts, but they are likewise more religious than men of other crafts. There are infidels and agnostics among them, of course, but on the whole the average printer has a deep seated religious belief and he lives up to it. Some of them are Baptists, others are Methodists, Episcopalians, Lutherans, a great many Catholics and some Jews.

Joseph La Fleur, Secretary of the Milwaukee Typographical Union, has written an article for the press, and from it one gains interesting information concerning the religious feeling of the union printers. Mr. La Fleur tells us that in the days of John Gutenberg, in the fifteenth century, all or nearly all printed publications were of a religious character. Gutenberg, the inventor of movable types, was a monk, and nearly all the scholars of that time were not only Catholics but monks. Work in composing rooms was therefore considered somewhat sacred, and it was the custom of the time to begin and end the day's work with prayer. In consequence of this fact the composing room was called the chapel, and those employed therein were members of the chapel; the printer of the room was "the father of the chapel." Up to the present time these terms are still in use in every union composing room in the world, but the religious aspects have been eliminated.

Mr. La Fleur also tells us that the "printers' mass" is the most important of the many religious customs of the United States is not an ancient custom or tradition, but is one of the many results of the uplift work of the International Typographical Union. He shows that the pioneer "printers' mass" is the one celebrated in New York City at St. Andrew's church, where one can see a real congregation of printers and newspaper men. The mass is celebrated on Sundays and holy days of obligation at 2:30 o'clock in the morning. There is very much good feeling between Father Evers, who celebrates the mass, and his union printers, as he is pleased to call them. In Milwaukee a printers' mass is celebrated at 4 o'clock every Sunday morning and a choir composed entirely of union types furnishes the music. In Boston another printers' mass is celebrated at 3 o'clock every Sunday morning, and one of the best choirs in the city, composed entirely of printers, reporters and editors, sing the music of the mass. The Rev. Father N. F. Fisher, who celebrates the printers' mass at St. John the Evangelist's church, Philadelphia, at 2:45 o'clock every Sunday morning, says there is no such intelligent and devout congregation to be found anywhere.

The Paulist Fathers celebrate the printers' mass in their church in Chicago at 3 o'clock every Sunday. Now Father Rogers, of St. Patrick's church, San Francisco, has inaugurated a printers' mass. Mr. La Fleur brings his article to a happy conclusion thus: "I have stated that this religious inclination apparent among printers of today is due to the uplifting influence of the International Typographical Union. The printer of today is not the printer of twenty years ago. Since the International Union shortened the workday to eight hours a remarkable improvement due to this alone is apparent. More time can now be devoted to reading and religious and social affairs. Another phase of the shorter workday which I might here mention is shown in the statistics of the Chicago Typographical Union, with a membership of 3,500. Since the advent of the eight-hour day the birth rate has increased 22.9 per cent. This is considered important by sociologists.

"Among other uplifting influences of the International Typographical Union are the Union Printers' Home at Colorado Springs, in connection with which is one of the greatest tuberculosis sanatoriums in the world; the old age pension; funeral benefit for all deceased members; technical training school, located in Chicago, and last, but not least, and to afford the hundreds of thousands of sympathizers an opportunity to aid in the uplift, we have the printers' union label."

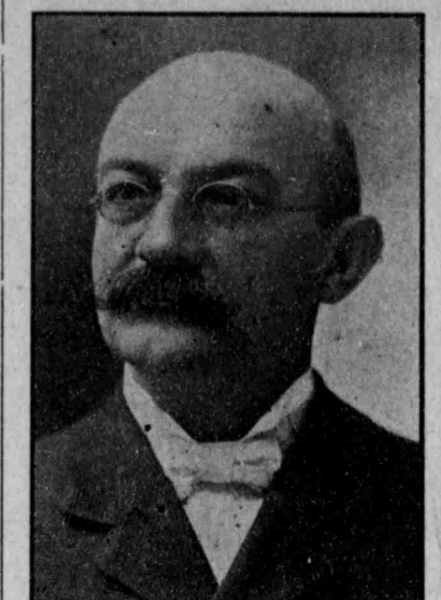
LENIENT TO WOMAN.

"A woman has a right to be high-tempered, and her husband ought to be man enough to yield her that privilege," remarked Judge Shelton of the Circuit Court, Macon, Ga., to a young man who had filed a plea for divorce against his wife on the ground that she was of an irascible disposition. "The wife did all the work of the house and their four small children. Judge Shelton continued: "Most good women have some spirit, and they can't help showing it once in a while. A wife has just as much right to possess a temper as her husband has, and the husband's duty is to indulge her when she wants to express herself. Now, I am not going to entertain for a moment the idea of divorce between you. You must go back home and make it up."

THE HIDDEN PART.

"Oh, mamma," exclaimed four-year-old Flossie as she observed the moon in its second quarter, "come and look at the moon. Half of it is pushed into the sky, and the other half is sticking out."

THE MAN THAT SELLS NOTHING BUT STRAIGHT WHISKY



OLD BLUE HOUSE,
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THE MAN WHO LOVES A BABY.

The man who loves a baby, He is the man for me; His heart is warm with sunshine, His face is good to see. When weight of woe oppresses, And everything goes wrong, The man who loves a baby Still sings a hopeful song.

When weary with struggle, He plods along his way, Though sorrow is about him, His heart is always gay, He falters not nor weakens, But finds new courage when He thinks about the baby, And goes to work again.

The man who loves a baby Finds strength with which to cope With all of life's misfortunes— He never gives up hope. He bears a cheerful message, He knows no word like fall; The man who loves a baby Is the man you can't assail.

NINE NEW PRIESTS

Added to Teaching Staff of Holy Cross Fathers.

The Right Rev. Herman J. Alerding, D. D., Bishop of Fort Wayne, Ind., and William McKinley, Lincoln had served nearly six months of his second term when he was assassinated. Garfield died from an assassin's bullet four months after his inauguration, and William McKinley was serving his second term when he was shot down.

Andrew Johnson, who succeeded Lincoln, lived six years and four months after quitting the White House and served a portion of a term in the United States Senate. Ulysses S. Grant made a tour of the world and lived eight years and four months. Eleven years and eleven months was permitted Rutherford B. Hayes, Chester A. Arthur, who succeeded Garfield, served the unexpired term and died twenty months later. Grover Cleveland, the first Democratic President in many years, lived ten years and seven months after completing his second term. Benjamin Harrison enjoyed life eight years after retiring.

It may be that ex-President Roosevelt, when he returns from Africa, may follow in the footsteps of two of his predecessors, John Quincy Adams and Andrew Johnson, by seeking office in Congress. At any rate there is every hope for him to live for many strenuous years.

PRESIDENTS

Of the United States and Their Average Life on Quitting Office.

John Adams Lived a Quarter of Century After His Retirement.

Three Able Chief Executives Who Succumbed to Assassins' Bullets.

STILL CHANCE FOR ROOSEVELT

President Roosevelt laid aside executive cares at a comparatively early age, and no doubt contemplates living many years more than his predecessors as Presidents of the United States. It may be interesting to old as well as young readers to take a retrospective glance at the careers of former Presidents after their terms expired. The average life of the nation's Chief Executives after retiring from the Presidency is only twelve years and ten months.

The illustrious George Washington lived only two years and nine months after his retirement, while his successor, John Adams, lived twenty-five years and three months. James Madison lived nineteen years and three months after his retirement, and James Monroe, six years and four months.

John Quincy Adams lived nineteen years after serving as President and represented his district in the House of Representatives. Andrew Jackson was alive for eight years and three months after his term, or about half the period that Thomas Jefferson, the third President of the United States, lived after filling two terms. Martin Van Buren enjoyed a post-Presidential career of twenty-one years and four months.

William Henry Harrison died exactly one month after his inauguration, and his successor, John Tyler, lived seventeen years after retiring. James K. Polk lived only three months after relinquishing the Presidency and Zachary Taylor, whose grave is near Louisville, died in office, sixteen months after his inauguration. Twenty-one years was the time allotted to Millard Fillmore at the expiration of his service, and James Buchanan had six years and eleven months.

There were three martyr Presidents—Abraham Lincoln, James A. Garfield and William McKinley. Lincoln had served nearly six months of his second term when he was assassinated. Garfield died from an assassin's bullet four months after his inauguration, and William McKinley was serving his second term when he was shot down.

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MOTHER LOVE DEFINED.

What is a maternal instinct? Is it a tangible something or is it love, the desire to protect? This wonderful mother love—what would it not do? Sun rises and sets just for baby. Conversation on other subjects is tabooed in the house where a new monarch reigns. The four walls of the home are suddenly glorified with the presence of the little newcomer; the ambition of both father and mother reaches its zenith. Pleasurable pastimes were wont to indulge in are forgotten; pursuits that filled our life, music, art, literature, things that were part of us, associated with our very name—where have they gone? All laid aside as of no moment now; in the future perhaps when "baby" is no longer a baby, on our every thought we will again feel their charm. Just now they might as well never have been, so completely do we give ourselves to this new life. This is maternal instinct.

CLEAN MATTING.

Do not forget that matting must never be washed with soapy water. A strong solution of salt water cleans matting and makes it look like new. In laying matting place one of two thicknesses of old newspaper underneath it, for matting always lets dust and dirt through it like a sieve, and when it has to be taken up the pieces of dust covered paper can be carefully lifted and burned. Widths of matting sewed together with a strong thread, using carpet thread, make the floor cover ink look neater and wear better than when staples are used to fasten it down.

IRONING HINT.

When ironing take an old tin plate, turn it upside down on gas burner, and you will be surprised to see how little gas is required and how clean and smooth your irons are. The pan keeps the flame inside of it and the irons are clean, as they do not touch the flame.

COAL IN ABUNDANCE.

It is estimated that 80,000,000 acres of the public lands still owned by the Federal Government are underlaid with coal.

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ENGLISH AS SPOKEN.

There are many names of places in England that puzzle the stranger. Hapshburgh in Norfolk, for instance, is pronounced Hazebohr; Abergavenny simply drops a syllable and becomes Abervenny, and it is alleged that St. Neots sounds more like Snoots than anything else. Cirencester seems to vary from Sister to Sizeter. In Suffolk Waddingfield is "Wunnerful" and Chelmondiston "Chimston," while in the adjoining county of Norfolk Hunstanton is "Hunston," and in the West country Badgeworthy is "Badgers" and Gwentworth Kerwood. Huntingdonshire claims the purest English, but they call Papworth "Parpur." And not far away is another village of beauty. The motorist turned upon a rough road and asked the intelligent laborer where it would take him. "That road," said the honest countryman, wiping his brow, "will take you to 'Ell, sir." The courageous motorist went on and found Elsworth, which is pronounced "Elser."

CANDLES AND CUSTOM.

The use of candles during the celebration of mass and at other times by the Catholic church is as old as the church itself. The lighted candles signify Christ, the light of the world. The present custom of the church requires that candles should be lighted on the altar from the beginning to the end of the mass. During mass lighted candles can not be dispensed with under any consideration. The candles must be of pure beeswax. Two candles are used at a low mass, six at high mass and at least seven at the mass of a Bishop. Twelve candles must be lighted at benediction.

HARD TO TELL.

"Did you ever have appendicitis?" said the insurance man. "Well," answered the skeptic, "I was operated on. But I never felt sure whether it was a case of appendicitis or a case of professional curiosity."

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